

that God gives his angels charge over us to keep us from all harm?

I have seen a beautiful picture in which there is a little child in the dress of a pilgrim. He is walking slowly along a narrow path bounded by a terrible precipice. Behind and above the child is an angel of mixed tenderness and anxiety. Her right hand is placed above the little pilgrim's head, as if to keep him in the centre of the path; her left hand points upward, as if telling him to look up and not down, that he might not perceive the tempting snares on either side. The child is walking calmly forward, content not to see where he plants each footstep so long as he feels the gentle and guiding touch of the angel upon him. This is not a mere fancy of the artist. The Bible, in the 91st Psalm, tells us the Lord "shall give his angels charge over thee to keep thee in all thy ways. They shall bear thee up in their hands lest thou dash thy foot against a stone." Such is the goodness of God that he not only sends his angels to be our guard, but he sends them to be our nurses, to carry little children that they may get no hurt.

According to the word of God we are inmates of two worlds; a world seen and a world unseen; a world of time and a world of eternity. The history of Elisha and the host of horses and chariots is designed to show us this truth. The young man looking abroad and seeing nothing but the hills and the fields and the Syrian army (II Kings 6: 15) is a picture of a man without faith. But the young man who saw not only these things but the flaming host—the symbol of God's presence, love and power, is the man with faith. If we could see the spiritual world as we see the natural, we should find that every life is held in God's hand, every faculty kept for us by God's keeping, every step taken, every word spoken, and every work done in virtue of a power not our own.

In old days there were angels who came and led men away from the city of destruction. We see no white-winged angels now. But yet men are led away from threatening destruction; a hand is put in theirs which leads them forth gently toward a calm and bright land, so that they look no more backward; and the hand may be a little child's. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

If we simply do God's will from the heart and trust in his providence, we need not look in vain for his help. Jesus came to minister unto the children of men and is our Good Shepherd. Often times God sends his angels to execute his will and to cheer his people, but more than that, he sent Jesus to be our special guide, and Jesus never forsakes but is unchangeable. Oh! that blessed scripture, "In all their affliction, he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them, and he bare them, and carried them all the days of old." Isa. 63: 9.

Fellow Christians, the chariots and horses of fire are around about us still. Tho by us

unseen, they still exist. For it is true of us as of David, when we battle for the Lord, the angel of the Lord encamps round about us to deliver. We know who it was who said, "Lo I am with you alway, even unto the end of the world." In the faith of his presence let us go forth anew, conscious that as we fight this holy fight we will overcome at last.

The Sunday School

"TELL HOW YOU TEACH YOUR CLASS" No. 2

SAMUEL B. CAPEN

In my first article I tried to lay the emphasis on the following points: punctuality, definiteness, fidelity, preparation, variety, cheerfulness, and enthusiasm. With these as a foundation, let me say further that

9. I think every teacher should cultivate the *habit of illustration*. The method of the Great Teacher in transforming everything about him into some spiritual teaching ought to be ever our example. The yacht race, the ball game, the electric car, all have their lessons. We ought to make a business of gathering these illustrations. They will help some day to send home a truth with resistless power.

10. Let us teach in a very plain and direct manner. Do not let the devil do all the plain teaching. Let us warn against that which is vile and debasing; let us show the perils of the wine-cup and the lottery. Remember the snare that the adversary sets everywhere; how fascinating he makes evil appear. Do not shrink from duty at this point. Some young men whose feet are already standing in slippery places will rise up some day to bless you.

11. We ought to be untiring in our efforts to *have our class question us*. It is good for the questioners thus to awaken thought, and all the scholars are interested in their associates' questions. Encourage them to bring their difficulties, their temptations, their doubts, to you for help.

12. Remember, *the last five minutes*, to gather up and enforce the central and spiritual truths of the lesson. Let everything lead up to this; and allow nothing to prevent the final impression, the last thought, from being the one you would be glad to leave if, when you gather the next Sabbath, there should be a vacant chair, and the one who sat there a week before should have gone home.

13. The most important duty of every successful teacher is *personal work*. We must make our scholars feel at once that we are their personal friends, interested in their business, in their studies, in their amusements, in all that interests them. I usually call without delay upon a new scholar. If he be not a Christian, as soon as I feel that I have a little hold upon him, I invite him to my own house to talk freely and frankly upon personal religion. It depends upon the young man's appearance as to how soon I do this. I once had a young man come into my class, keen and bright, who, the moment

the lesson was over, made straight for the door. He was more nearly like a trout than any one else I have ever seen. I saw by his answers in the class that he was coming toward the light, and I let him alone. Finally I made an appointment with him; and his first salutation when I called, almost before I had an opportunity to sit down, was, "I know what you have come for, and I like you and am willing to talk with you." The fellow had, in former years, been unwisely bored by those who had no hold on him. He is now a member of our church.

I have had, since I began teaching, over four hundred different young men in my class, and I have never had a single rebuff and but one refusal, and that from a very indifferent young man who was in our community but a brief time. It is unnecessary to remind you of the large space given by John to our Lord's personal talk with Nicodemus and with the woman at the well. And did not the Holy Spirit lead Philip away from his public meetings in Samaria to preach Christ to the eunuch on the road to Gaza? Under God, of course, I believe the chief human factor that leads a young man to the decisive hour is the hand of some brother, who takes his hand in love and puts it over into the hand of Jesus Christ, so that the two are one. It is almost needless to say that this personal work, which follows the individual to the home and to the shop, is the best method to keep a class full. The first Bible class I ever taught was in a mission school, where but few of the young men had any influence in the home to keep them faithful. While other classes were depleted, that class was kept full, and more than full, for years, largely because the teacher had a rule that if a young man were missing one Sabbath, before the next Saturday night the teacher had called upon him. The average young man will believe in even a poor teacher, if he will only show enough personal interest to look after him. I have dwelt at length upon this point because my own observation is that there is no work that tells so much, there is no work so greatly neglected, in our churches and schools as hand-to-hand work. It is not so much *the meetings* we want as more personal meeting in the primary meaning of the words "face to face."

There is no work that pays such rich returns. Some years ago we had a young man in our class, in every way moral, having everything but "the one thing needful." We talked several times of his duty, and one day when I had exhausted every argument, I told him of a brother and of his influence over him, and ventured the prediction that, if he would acknowledge Christ as Master and Lord, his brother would do the same within six months. This touched him and he yielded; and the brother did follow him in four months. One of them became a leader in one of the great religious movements of our day, and both are doing grand work for God.

14. I cannot close without saying, final-